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David's Giving for the Temple.

THE name of God, His worship, kingdom and honour were pre-eminent and unspeakably precious to David, who was brought to the fear of the Lord from his youth and was a man after God's own heart. After a long, varied and extraordinary life as to spiritual experiences and a unique history in the providence of God, King David entertained a desire of his old age, namely, "to build an house of rest for the ark of the covenant of the Lord and for the footstool of our God" (I. Chronicles xxviii. 2). But God intimated to him that he would not build this house—the Temple at Jerusalem—but that "Solomon thy son, he shall build my house and my courts" (I. Chronicles xxviii. 6). And so David resigned himself to this under the light and guidance of God's revealed will in the matter. He then proceeds to counsel Solomon to know and serve the Lord, ending with these words, "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it" (I. Chronicles xxviii. 10). Further, David gives to Solomon "The pattern of all that he had by the Spirit, of the courts of the house of the Lord" etc. (v. 12), for Solomon's guidance in such an all-important work related to the honour and worship of God on the earth and in the midst of His people Israel.

But now *the practical requirements involved in the building of the Temple* are taken into serious consideration by David, as appears from what he said to the congregation of Israel in I. Chronicles xxix. 1 viz., "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great." The work was great certainly in a factual and spiritual sense and required commensurate consideration and support. But it was primarily a great work by virtue of the fact that this ". . . palace is not for man, but for the Lord God" (v. 1). And every work which has divine authority, and is related to the worship of God, the spiritual good of sinners, the comfort of saints, and the activities of God's Kingdom and Cause on the earth, is indeed great on these accounts. And practical, as well as prayerful support is called

for by the worthiness of such work and also by the example of godly David as recorded in this part of Holy Scripture, inasmuch as "these things are written for our learning."

Now, David prepared with all his might for the House of God. *He apparently organised the gathering of supplies* of gold, silver, brass, iron, wood and precious stones, in abundance, from other than actual personal resources (v. 2); and he did this with application and zeal.

And further, *he gave of his own personal property* for the House of God, over and above all that he had otherwise been able to obtain. As he says: "I have of mine own proper good, of gold and silver, which I have given to the House of my God, over and above all that I have prepared for the holy house" (v. 3). Here is David's personal giving from his own private resources in providence, of which we have a detailed description in verses 3-5. He makes this known to the congregation of Israel, not by way of self commendation, as may be seen later; but more with a view to make others to give also. Although we are enjoined in the New Testament that we do not let our right hand know what our left hand doeth, yet there may be circumstances and requirements of the Cause of God and the Gospel of Christ, which may be outstanding and peculiar, wherein David's action here may be emulated with the gracious motive to encourage support for God's Cause of truth in the world, in a practical way and generous measure. Of course, there lies behind all this the Scriptural teaching that those in authority, such as kings, should support the Church of God and seek her welfare. In prosperous days, spiritually, kings shall be nursing fathers, like David here.

The *people are exhorted now to give*; and David can well speak to them as to their duty in this regard, after his own example. And so he addresses them thus: "And who then is willing to consecrate his service this day unto the Lord" (v. 5). They are made aware of their obligation and privilege to devote a measure of their gold, silver and brass and other possessions, *to the Lord*, because when they would donate of their property to help build the Temple, it was as to the Lord they were to give. And so is the matter of giving still to any part of the activities of Christ's Cause, it is "unto the Lord"; which must surely influence and regulate and encourage Christian liberality in those who have a hope that they are of the spiritual Israel of God.

The *example and counsel of the king bear fruit*, in a response from the fathers and princes of Israel and others, who now offered willingly (v. 6). They gave generously and punctually, gold, silver, brass, iron, and precious stones, for the service of the house of God (v. 7). Their gold and silver were never devoted to a better purpose or cause than the building of the Temple. And every penny and pound given to the support of the Gospel of our Lord Jesus Christ and anything linked thereto, such money cannot be given to a better cause. The gold of

David and the widow's mite were indeed of the very character of that "reasonable service" enjoined upon those who have been enriched with the saving grace of God, unto salvation.

Then David, in prayer to the Lord, *acknowledges that all things belong to the Lord*; as he says, "Both riches and honour come of thee, and thou reignest over all" (v. 12). What a fundamental truth this is, when considering the matter of giving for the service of the House of God. David, the princes, the fathers and people in Israel, must recognise that God was the source of all the goodness and prosperity which they enjoyed in providence. Their own hand had not gotten them the gold and silver they had in possession. Riches, possessions and the wherewithal to give to the Cause of God cometh from God himself. We are then but stewards of what we possess; then let us be faithful stewards, in the Christian and practical business of giving to help build and sustain the Gospel Church in all its parts and activities.

A sense of unworthiness in being able to give is an attractive and an unusual feature of grace, revealed in David's prayer (see v. 14): "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" Truly David feels for himself and the people, that they were quite unworthy of being divinely favoured and indeed privileged in being able to contribute to the God-honouring task of the building of the Temple at Jerusalem. Such a frame of mind is that which should be desired, by the help of grace, on the part of those giving in the Gospel Church.

Another striking fact in respect of giving for the House of God, is *our being "sojourners, as were our fathers"* (v. 15). David refers to this further and says, "... our days on the earth are as a shadow" (v. 15), whatever he had personally in mind in the application of the brevity of our days to giving unto the Lord. It may well be that he viewed his own possessions and that of others, as that which must very soon be left behind when death would come, and that therefore their gold, silver and brass, etc., should be as far as possible, employed in a God-honouring way. And, of course, believers even have need to be reminded that they have but a short time in the world to devote themselves and what is theirs, to the Lord's service. Indifferent, slothful Christians who appear to have no active interest in the Cause of Christ, should question whether they are Christians at all. Others will suspect their profession of Christianity. We refer not to poor believers, who may be afflicted, weak, timid, and who lack the gifts and abilities of others, and who possess little of this world. These in their hearts may well be more deeply attached to the Cause of God, than many others. The point is, that there is no time to trifle with. "Occupy, till I come."

The next observation we would make is, that David records that *all that was contributed by himself and others unto the Lord, was the Lord's own*. It was all the Lord's before they received it in providence, and when they gave the gold and silver, etc., for the Temple, they were giving back to the Lord what was His own. "Of thine own have we given thee" (v. 14), and as David further says, "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine own hand, and is all thine own" (v. 16). And so what we have in providence of temporalities was the Lord's before we had it; is the Lord's while we seemingly possess it; and what of it is given to the Lord's Cause, comes to Him as that which belongs to Him.

A word as to *how David and the people were affected in giving* to the House of God. David records, ". . . because I have set my affection to the house of my God . . . I have given . . ." (v. 3). David was *actuated by love* to God's name and worship and all those who feared the Lord, with him. And also they offered what they did, *willingly*. There are at least five references in the chapter to their offering willingly. "They offered willingly to the Lord" (v. 9). They felt no difficulty in parting with a quantity of their gold and silver to the Lord. They got this mind. Then they *rejoiced* in the act of giving, and in the fact of having given and offered willingly. "David the king also rejoiced with great joy" (v. 9). What a satisfaction an exercised Christian experiences in being enabled to do willingly, that which is honouring to the Lord! There is a spiritual joy in this. And there is an added joy in seeing others willingly serving the Lord Jesus, out of affection for Him and His Gospel and Cause of truth in the world. "The Lord loveth a cheerful giver" (II. Corinthians ix. 7).

And now a final note. We have not with design, chosen this matter to write upon at this time. But in seeking a subject, with some difficulty, our minds ultimately settled upon the above. We are well aware, for many years now, of the liberality of our people, in the Free Presbyterian Church, to the varied and constant demands made upon them, to support the Cause of Christ and truth among us in an evil and backsliding day. We intend here commendation and not undesirable flattery. Nevertheless we would all do well to survey and meditate upon this subject that we may be refreshed and encouraged to constancy in our giving, and maybe to increased giving as the Lord may prosper us, in this avenue of devotion to the Lord Jesus, who is "all and in all," in relation to His redeemed people.

But my God shall supply all your need according to his riches in glory by Christ Jesus.—Philippians iv. 19.

A Sermon.

By REV. JOHN COLQUHOUN, Glendale, Skye.

(Continued from Page 102.)

II.—I now come to notice a little concerning the One sought after.

1. The One sought after, in our text, can be none other than the Lord Jesus Christ, the Second Person of the glorious and ever adorable Trinity, and the only Saviour to whom sinners can look. The condition of the seeker and the work which the Holy Spirit did in the soul, in planting love there, points in the direction of a Saviour who is above all; One of whom it is true that none in heaven or on earth can be compared to Him. "For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" He is the Creator of all things, for He is the Word who was with God in the beginning, who is God, by whom all things were made, "and without Him was not anything made that was made."

2. He has infinite treasures to bestow upon His bride, the Church. The bride needs to be sustained in temporal things. All the Lord's people are "of like passions" with the rest of Adam's race. They need, while in this life, food, clothing, and shelter, and He whom their soul loves is able, out of His treasures, to provide them with these necessities, for He has no lack. "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Their bread and their water is made sure for them. The Psalmist saw this so amply fulfilled that he said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

There are the infinite treasures of His grace, and that aspect of His treasures is, by the Apostle, closely connected with His humiliation and death. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." They are richly supplied out of the treasures of His grace in their afflictions, temptations, doubts and fears, for when they are sorely pressed, He assures them, "My grace is sufficient for thee; for my strength is made perfect in weakness." Out of these treasures they are supplied, not only with grace to bear trials, but with grace to perform duties which they could not perform in their own strength, yea, which would be a great sin on their part to attempt to perform them in their own strength. In short, He gives grace to live and grace to die also.

As His treasures are inexhaustible they are not only to be drawn out of in this world, but they are also for eternity, for the Psalmist says, "The Lord will give grace and glory." We read of the white-robed throng who are before the Throne of God, and serve Him day and night in His temple, that, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat,

for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." After millions of years of this experience, calculating after the manner of men, these treasures will be as full as when Abel began to draw out of them.

3. He is spoken of as the "Beloved," and in this respect, He is, first of all, the beloved of the Father. He Himself reveals this with respect to the eternal ages before this universe was created, for He says, "And I was daily his delight, rejoicing always before him" (Prov. viii. 30). The Eternal Father gave ample proof of this love in entrusting to Him the work by which God was to be glorified in the salvation of sinners. No one was qualified to do this great work but He who was eternally the Father's delight, and, as if to give a proof of this which would appeal to the senses of sinners, He, in infinite love to His Son, and, in infinite condescension to sinners, twice testified by an audible voice from heaven, "This is my beloved Son, in whom I am well pleased."

He is the beloved of angels. We read of Him that He "is gone up into heaven, and is on the right hand of God; angels and authorities and powers being subject unto him" (I. Peter iii, 22). With respect to the angels, the Eternal Father, in bringing His first begotten into the world, gave the command, "And let all the angels of God worship him" (Heb. i. 6). The worship and service of the angels is rendered to Him in love. Their very nature, as holy angels, and the clear view which they have of the transcendent glory of His Person, and the exalted dignity which belongs to Him as God over all, blessed for ever, causes them to give their service and worship in love, realising the high honour which is put on them in being called to worship and to serve Him. He is the beloved of the saints in heaven. They feel that they are, in a particular manner, called upon to love Him. They know what they were as sinners, who had been slaves of Satan, hateful and hating one another, polluted by sin, and so low that nothing short of infinite love and infinite power could help them. The remembrance of that condition and what was done to them, causes the love of God which is shed abroad in all the faculties of their souls to break forth in a song of adoration. "Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." This is part of the new song of love which they will be singing and of which they will never grow tired.

Further, He is the beloved of the saints on earth. They have many imperfections and many blemishes which are a source of grief to themselves. Each of them sees others far ahead of themselves, and, while desiring to go nowhere but to Christ, they are amazed at the manifestations of His favour to them. Under these circumstances they

are ready to adopt the language of Ruth the Moabitess to Boaz : "Let me find favour in thy sight my lord; for thou hast comforted me, and for that thou hast spoken friendly unto thy handmaid, though I be not like unto one of thy handmaidens" (Ruth ii. 13). Uncomely, as they find themselves to be, yet they are a people who have a hope, and that hope is entertained through the revelation that has been given them of Christ as a risen Saviour. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I. Peter i. 3, 4).

4. The One whom the living soul seeks is the Redeemer. O friends, what sweetness is in the word "Redeemer." Those who desire after Him realised that they had been in the prison house of God's Justice, and utterly unable to help themselves. They were bankrupts in a spiritual sense, altogether unable to meet with their liabilities. The thought "How could God continue to be a just God and set free such as I am?" bound the sinner down as with fetters of brass and iron. Inflexible Justice demanding the last farthing; the Law, in its holiness, cursing the sinner with a curse which, for all that the sinner could do, was to be eternal. In the light of this the awakened sinner could see nothing but hell yawning for its prey, until the Holy Spirit revealed Christ in His Priestly office, offering up a Sacrifice which atoned for sin, satisfied the demands of Justice, and magnified the Law and made it honourable, redeeming them that were under the Law, that they might receive the adoption of sons, but, at what a price. 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot' (I. Peter i. 18, 19).

5. This Person, so desired by the living soul, is also brought before us under the character of a Mediator, and the Apostle tells us that "a mediator is not a mediator of one." He is the Mediator between God and man and the "daysman" who is able to put His hand upon us both. God, as an absolute God, is a "consuming fire" and none with unclean hands and impure heart can approach Him. The children of Israel, at the giving of the Law on Mount Sinai, realised their need of a mediator between this holy God and themselves when they approached Moses, saying, Speak thou with us, and we will hear; but let not God speak with us, lest we die" (Exod. xx. 19). The Lord has in infinite condescension appointed as a Mediator for us, not a creature who would have to say with Moses, "I exceedingly fear and quake," but His only begotten Son who alone can approach Him on behalf of sinners.

6. This Beloved, whom the gracious soul seeks, is the sinner's friend. In the days of His flesh His enemies thought of Him as "the friend of publicans and sinners," but, though this was spoken and thought in enmity, yet it is a glorious truth. It is sinners whom He came to seek and to save; it is sinners, saved by grace, who follow Him in this world through good report and through evil report, and it is sinners, called, justified, and sanctified who will sup with Him throughout eternity in His kingdom. As their Friend He has promised that He will never leave them nor forsake them. In all their wanderings His presence shall go with them, and when they come to the dark valley of the shadow of death, they shall fear no evil, for He shall be with them and His rod and staff shall comfort them, and He shall be before them on the other side of the bridgeless river to welcome them. Truly He is the Friend that sticketh closer than any brother.

7. Standing in these gracious relationships to them is it surprising that there is none whom they can compare to Him? It is through Him that they worship God, and in His name all their prayers are presented; it is by believing in Him that they have life through His Name; it is through Him that they have peace with God; God's gift of eternal life is through Jesus Christ; God's kindness is shown to us through Jesus Christ; it is through the veil of His flesh that we have boldness to enter into the holiest, "by a new and a living way, which he hath consecrated for us"; in short, it is "of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

III.—The third thing which we were to consider is, Where can this Person be found?

1. He can never be found on the bed of sloth. The Church in verse 1 says, "By night on my bed I sought him whom my soul loveth; I sought him but I found him not." She had a bitter experience of the Lord's absence, and the Lord's people know that when their Beloved withdraws Himself the fault is with themselves. How often have they to complain of the poor entertainment they give Him, and when He is willing to give them His fellowship, they put Him away with such trifling excuses as "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" (Song v. 3). They profess that Christ is their Beloved but their love of carnal ease will not allow them to forego their comforts, even the smallest of them, in order to give Him the entertainment which rightly belongs to Him. Part of the lesson which a gracious soul must learn is that Christ will not give His fellowship under such conditions.

2. Christ is not found "in the city, in the streets, and in the broad ways," or in other words, He is not to be found among the world which may have a profession of religion. Very often a true child of

God will experience a disappointment in this connection, especially when men of the world, who make a profession of religion, are orderly in their walk and conversation. It is when one begins to seek Christ among them that one learns that their ways and thoughts are broader than the Word of God allows. They know not the way of true peace, and their aim is not the glory of God, but their own glory. They worship and serve "the creature more than the Creator, who is blessed for ever."

3. The Church, in her extremity, approached "the watchmen that go about the city," and we can understand from verse 4 that she was disappointed there also. While there are many watchmen who go about under that name, and who are in reality dumb dogs that cannot bark, those in the context may have been real watchmen who had a concern for souls. Very often there is a real danger of the services of such watchmen being lost even on gracious souls, as, for instance, when a soul is being fed and nursed by a gospel minister, and that soul begins to look more than he should to the minister. In such cases the servant has become so great in the eyes of the soul that he is not able to see beyond him to the Master. God's people should be on their guard in such cases for fear that they might spoil the usefulness of a true minister of the Gospel as far as feeding their own souls is concerned.

4. "It was but a little that I passed from them, but I found him whom my soul loveth" (v. 4). The enquiring soul finds Christ in His Word. The Scriptures of the Old and New Testaments are full of Christ. Early in the history of mankind, after the Fall of man, we meet with Him in His Word as "the Seed of the woman," who was to bruise the head of the serpent, and, throughout the Scriptures to the end of Revelation, He is presented to our view, yet we see Him not until He is pleased to reveal Himself, but when He does reveal Himself, He brings light and warmth and liberty and life so that "then shall the lame man leap as an hart, and the tongue of the dumb sing." He speaks in that word to the case of one mourning an absent Lord, and says, "Fear thou not, for I am with thee; be not dismayed; for I am thy God." He calms the stormy sea upon which such a one may be embarked, and says, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires."

5. He is found in the public and private means of grace. Those that seek Christ are a people who are not strangers to the private means of grace. They pray and search God's Word in secret, and often in connection with these exercises have to confess that they had joy "as one that findeth great spoil." He at times does come very near to His own in secret duties, and draws them near to Him so that they have to say, "He brought me to the banqueting house, and his banner over me was love." When such come to the public means their hearts

are attuned to receive Christ for they come there with the desire of the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the House of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." They also meet with Him in the Sacraments. In the Sacrament of the Lord's Supper they partake of the symbols of His broken body and shed blood, and, on many an occasion, some weary child of God, conscious of how they caused their Lord to hide His face from them, came to His Table, over the belly of all their difficulties, looking alone to Him as their only hope, and found that He had not forsaken them utterly, but that "the winter is past, the rain is over and gone."

6. He is to be found also where they least look for Him and where they least expect to find Him, even in their own hearts. What, a child of God may say, can Christ be found behind the filthy dunghill that is in my heart? Yes, child of God, there is a new heart, the creation of the Holy Spirit, behind that desperately wicked heart which is such a source of trouble to you. True, it is not easily discerned because it will take you more than all your time to keep an eye on the wicked old heart, but, nevertheless, did the enquiry, "Saw ye him whom my soul loveth? proceed from the old heart or from the new?" Verily, it did not come from the old, because, being desperately wicked, it hates Christ and holiness, and would put Christ out of existence if it could. It must therefore come from the new heart, and, therefore, that enquiry is so much of Christ in your soul. There is an admission there of love to Christ and of a desire after Him, and none will perish who have that desire. "The humble shall see this, and be glad; and your heart shall live that seek God."

Modern Fashions and Sins.

By REV. J. MACLEOD, Greenock.

THE Word of God is the only rule given us for our faith, conduct, life, and conversation as long as we remain in this life. We live in an age which is (in the light of God's Word) tremendously wicked. It may be noted in future ages that our generation is one of those ages of wicked men that cast off the fear of God as happened in the days of Noah, and Lot in Sodom. Many youths are nurtured by godless parents, and teachers, and those that happen to go to College, and University have tutors, and professors some of whom are secret, or open, atheists. The outlook is serious, and very dangerous to those that desire to escape the modern pollution.

The Lord's people shall escape it as sure as Noah escaped the judgment that destroyed the people of the old world. Why were they destroyed? "And God looked upon the earth and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God

said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. vi, 12, 13). The great declension began when the sons of God took them wives of the daughters of men. The "sons of God" were the believers, and of the seed of Seth of which line Noah was; and we doubt not "but the daughters of men were the seed of Cain" which all perished in the flood!

Cain was a murderer, and his seed were extremely wicked—"the daughters of men" were of that line, and the "sons of God" should not have married them, for by so doing the true religion was virtually lost, and a race of giants in wickedness rose that knew not the God of Abel, and Seth. We read elsewhere that marriage is honourable in all and the bed undefiled. It was not that they married—that the "sons of God" committed the great blunder, but in the women that they took as wives—"the daughters of men." In the days of Paul men were converted to the true religion who were formally heathen, and women were converted who were before heathen (or pagans), while their spouses remained in the mire of heathendom, probably all their days, at least in some cases.

This case we are discussing from the Book of Genesis is quite different. The "sons of God" knew, or might have known very well that the "fair daughters of men" were of a wicked race, born, and reared in utter ignorance of the true religion. "That they were fair to look upon" implies that the carnal mind in the "sons of God" was very active, and strong; and the spiritual mind sickly, and weak. "Fair to look upon" can only mean their physical appearance, for we are sure enough that "their inward is very wickedness; their throat is an open sepulchre; they flatter with their tongue" (Ps. v. 9). If that was the character David gave to the men and women in his own day, they were equally bad in the day that the "sons of God" went into the daughters of men.

The conduct of the "sons of God" brought the visible Church into ruins, and were at last swept from off the face of the earth. The "Church in thine house" was now confined to the house, and family of Noah. Sin remained, and the sons of Noah soon revealed that corruption dwells in the heart of man for from this race of sinful men Nimrod sprang who became a mighty "hunter" before the Lord. No doubt a "mighty hunter" to set up, and establish idolatry in the earth which we see even to-day in what men call the "Christmas Tree," and the "Babylonish Madonna" of the Papal corruption.

The Babylonians had their Madonna, the tree illuminated with candles, the Easter "egg," and a "divine son!" The Romans were not the inventors of the modern Babylon, but the ancient Babylonians, who had Nimrod 'the mighty hunter' as their founder. In this sense

Nimrod is the "father" of the Italian Popes! The Popes should on all occasions trace their descent, and pedigree to Nimrod. For Popery in the incarnation of Nimrodism. In fact, Popery can be traced to ancient Babylon with the one exception that the "Mother of all abominations" on the face of the earth, calls herself, "christian," instead of "Babylonish."

Our main reason in referring to the above is "that evil communications corrupt good manners." When men or women depart from the Word of God, the fruit, and effects of the departure is noticeable in the conduct. Mother Eve was first in the transgression in the garden of Eden? We dislike that attitude of mind on the part of men, whether in pulpit or press, that delight to make the females the butt of their abominable satire. It is simply bad taste, and extremely nauseous.

The Holy Spirit left on record to the end of time for men to see what God thought, and said of noble, and excellent women: "Who can find a virtuous woman? for her price is far above rubies." Yes, her price, or value is "far above rubies." We have the deepest respect, and tenderness towards our sisters in the Lord. We hate sham in men and women. The God of heaven honoured her above men or angels in the coming of the great God and Saviour Jesus Christ into our nature, "born of her yet, without sin." That is enough for us to respect womanhood to the end of our life in this world! It is from that respect that we do not hesitate to rebuke, and exhort men, and women when we see them going astray from the Word of God.

If they may think the correction, exhortations, and exposure of their sinful conduct severe, and harsh the motive in view is their eternal happiness, salvation, and sanctification. "For without holiness no man shall see the Lord."

We read in the Word of God that "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God" (Deut. xxii. 5). It is quite common to see women wearing garments which do not belong to their sex. This is an abomination to the Lord. What is an abomination to the Lord should be abhorred by all modest women, and a righteous disgust in the eyes of all honourable men! We know that clothes we may wear in some parts of the world are not suitable for other parts of the world, but the distinction between the male and female attire holds good under all climatic conditions whether they live in Norway, or in the Persian Gulf. It is a divine command which holds good in all ages, and in all parts of the inhabited earth. It is an abomination to the Lord for a woman to put on the attire of a man! No argument or quibble can stand against the Word of God. "The law of the Lord is perfect." Indeed it is our considered and candid opinion that the civil magistrate should assert

his authority here, and strictly prohibit females wearing the attire of the male whatever silly names weak-minded women call the male attire. We know that they give them fanciful names as if they were to blind the eyes of men, and other women, who detest to see these unbalanced-minded females in the attire of men.

What is the motive behind all this modern fashion? It is not from a moral motive. The moral standard of some of these females is very low, and degrading to their honourable, and humble sisters. It is said that women working in factories cannot work among machinery in the usual attire of females? That is purely an invention of Satan, and a lie from the same source. The place where the female cannot work unless she changes her attire to that of the male she should not be engaged in such work or place. "The law of God is perfect." They are not engaged in any work when they go about the countryside during the summer season in "Shorts" showing their unseemly figures to the disgust of the upright, and a laughing-stock to the frivolous-minded public!

We read of the attire of the harlot. "For at the window of my house I looked through my casement. And beheld among simple ones, I discerned among the youth, a young man void of understanding, passing through the street near her corner; and he went the way to her house, in the twilight, in the evening, in the black and dark night: and, behold, there met him a woman with the attire of an harlot, and subtile of heart. She is loud and stubborn; her feet abide not in her house: Now she is without, now in the streets, and lieth in wait at every corner. So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day I have paid my vows. Therefore come I forth to meet thee, diligently to seek thy face, and I have found thee; I have decked my bed with coverings of tapestry, with carved works, with fine linen from Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning: let us solace ourselves with loves" (Prov. vii, 7-18).

Is this the motive behind the "Shorts," and "Slacks," and the male attire, the painting of the lips, nails, and shearing the hair like the males? According to the Word of God, the devil is behind all this madness, and wickedness. The mind is unbalanced, and the Word of God ignored. However, the "law of the Lord is perfect." These silly females call it fashion. There are no fashions weeping, and wailing in a lost eternity. It is verily immoral and dishonouring to God that a woman should shear her hair to suit the "fashions" of her age! It is an "abomination to the Lord that she should put on the garment of the man" whether in clothing or in cutting her hair like the male. No honest, honourable, modest, or God-fearing woman would ever bow to such vile practices in the light of God's direct prohibition.

There are no "fashions" or styles in the "lake that burneth with fire and brimstone," which is the second death. Heaven is no place for the ungodly. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life" (Rev. xxi. 27). "Doth not even nature itself teach you, that, if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." "For if the woman be not covered, let her be shorn, but if it be a shame for a woman to be shorn or shaven, let her be covered." (See the whole chapter, and study it carefully, and prayerfully. I. Cor. xi).

No woman, young or old should ever be permitted to sit at the Lord's table with her lips painted red, and her hair shorn, or shaven, which is contrary to the Word of God, for no woman who feared God, loved the Saviour, and had soul regard to the Words of the Holy Spirit would ever dare to act so clandestine, and wickedly.

Whatever is allowed in other churches, all kirk-sessions within the pale of the Free Presbyterian Church should always watch that no daughter of Jezebel with painted face, and shorn hair should receive church privileges unless, and until she should repent, and walk in the ways of the Lord according to His Word? We know that we are dealing with a "hornet's nest" but truth will prevail, and we are appointed to instruct our people in righteousness, and let us never shun our duty where we are led to own, honour, and respect the Word of God. If it is popularity we seek after, and the applause of the ungodly, our tongue and pen will be silent in case we offend the flesh of the graceless!

Some people argue "that it is not the clothes, or fashions, but what is in the heart?" Yes, what is in the heart comes to light in the conduct, and conversation of men, and women. God is the authority of what is in the heart of man, and He declares, "The heart is deceitful above all things, and desperately wicked: who can know it?" That is the divine testimony, and witness of what is in the heart of sinful mankind. "I the Lord search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings" (Jer. xvii. 9, 10). As we sow so shall we reap. As we live so shall we die. Do we sow to the flesh? If so we must reap eternal death. If we ignore the Word of God, and live according to the world, the end is evident from God's Word. "The wages of sin is death." The grave knows no new fashions, new styles, and "new looks!" The body that was once the god of the graceless soon decays, no paint left, the shorn hair perishes among the denizens of the grave! "When Thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah" (Psalm xxxix. 11).

Can all the cosmetics in the world keep death, and decay, from the dying, and decaying body? Not for a second of time. Millions of money are spent each year on cosmetics, according to public reports, and if these huge sums of money were wisely spent on advancing their own spiritual welfare, and the good of other unfortunate sinners in Africa, China, Japan, the slums of London, Glasgow, Dundee and Edinburgh, it would be Christian, and reasonable service instead of spending thousands of pounds decorating the "shorn hair" at the barber, and the millions they hand over to chemists, and to clairvoyants, who profess to have powers of seeing things not present to the senses. Is this going to the witch of Endor for advice on future events? Let our women apply themselves to the Word of God, and find all the instructions necessary for the life that now is, and for eternity in the blessed Book of God whether married or single, old or young.

The Word of God is fitted to guide and instruct the young woman how to live, and behave in the sight of an infinitely holy God. The mother will find the necessary light, and instruction how she should live towards her husband, children, and neighbours. It is simply deplorable how guilty mothers are (not all, of course) and backward in instructing their young daughters how to behave, and watch their steps at the most delicate years of their life! Many a poor girl goes out into a cruel, and deceitful world without the least instruction from her ignorant mother as to the dangers that surround her at the most impressionable years of her life.

In recent months Parliament discussed the awful immoral conduct of vast numbers of the people of the nation. Every branch, and part of society permeated with immorality, and among the gruesome reports Sodomy raging in some quarters! Is this the end of all flesh? Well, we know that Sodom could not be destroyed till Lot was out of it. It is good for us that God's precious people are left in our midst as a nation!

Our young people should read carefully the "Larger Catechism" and if you turn to the Seventh Commandment you will observe what a solemn serious view the Westminster divines took of the sin of uncleanness in the light of the Word of God. We live in dangerous times, dangerous to the well-being of the soul, morals, and sober living. The saving grace of God is all-sufficient to meet all needs, and conditions if poor sinners turn to the Lord, His Word, and seek His saving grace to glorify God in eating, drinking, apparel, and walking humbly as in the sight of God.

"Let us hear the conclusion of the whole matter: fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. xii. 13, 14).

Episcopacy and Presbyterianism.*

By REV. JOHN COLQUHOUN, Glendale.

YEAR after year we read of Conferences between representatives of the Church of England, the Church of Scotland, the Free Churches of England, and the Episcopal Church in Scotland with a view to union, and, after each Conference held, of late, reports were circulated of progress towards that end. A proof of that progress may be read in the presence of the Archbishop of Canterbury at the General Assembly of the Church of Scotland in May, 1956, and addressing that body. Truly Edinburgh saw other days as far as its relation to Episcopacy was concerned, and it has taken the Union-mongers many years to bring their beloved project as far as this. After the Union of 1900, Dr. James Cooper, Professor of Ecclesiastical History in the University of Glasgow, writing in *Saint Andrew*, the literary organ of the Established Church of Scotland, said, "The days of our divisions are numbered. Already the hope of the larger Union dawns on the Scottish people. We are going to see, ere long, please God, a Church of Scotland which shall embrace in one flock Scottish Presbyterians and Scottish Episcopalians—a Church which, while retaining to the full its Scottish character, shall also be in alliance and communion with the great Church across the Border." It is, however, very evident from press reports that a great many of the clergy and people of the Church of Scotland are not so keen on this Union as those who are looked upon as leaders in that Church. While the Free Presbyterian Church of Scotland is, in no way, a party to this proposed Union, and from the point of view of doctrine and practice, has very little in common with the Church of Scotland of the present day yet, from the point of view of Church government, we are fellow-heirs with them of a great inheritance, and, therefore, intensely interested in matters which affect that inheritance, for, like them, we are Presbyterians, and when there is any danger of Presbyterianism being abolished, and what it stands for forgotten, we have an inalienable right to express our mind, and our determination to adhere to, and hand down intact to future generations, the priceless heritage bequeathed to us by our forefathers, and for which they sacrificed favour, property, and even life itself.

Should Union take place between the Church of England, which is Prelatical in government, and the Church of Scotland which is Presbyterian, the former being, by far the larger demonination, nothing else can be expected but that the united body will be governed by bishops, and that Presbyterianism will be thrown overboard. The views

* This is an Introductory Article to a series on the history, etc., of Episcopacy and Presbyterianism. These articles should be of interest to our church people and others as they appear during the coming months.—*Editor*.

held by the Episcopal Church on ordination other than by a Bishop can admit of no other result. In the *Exposition and Defence of the Presbyterianism Form of Church Government*, by the Rev. David King, LL.D., after quoting from various Episcopal writers denouncing Non-conformist Churches, he goes on to say, "The circumstances of belonging to an established church affords no refuge from these denunciations. All are dissenters who belong to State churches which are not Episcopal. The established clergy of Scotland are characterised by Dr. Hicks, in the preface to his *Answer to the Rights of the Christian Church*, as "a band of rebels;" "the abomination of desolation in the kingdom of God;" "not pastors, but wolves of the flock." Thus we see that in the eyes of Episcopalians, ministers not episcopally ordained are mere laymen, and, therefore, among them, there can be no valid administration of ordinances, and no true church, which means that all ministers in the Church of Scotland who will enter this Union will have to be Episcopally ordained. When the Episcopal Church takes up such an attitude to non-Episcopal churches and those ordained by them, it is well to enquire as to their ground for it, and whether or not this proposed Union should take place. In doing so the following matters may be considered from the Presbyterian point of view: 1, Episcopacy and Presbyterianism considered in the light of Scripture; 2, The original government of the Church of Scotland; 3, The entrance of Episcopacy into the Scottish Church; 4, Scotland's opposition to Episcopacy; 5, Episcopacy in the role of persecutor; 6, Can there be a true Union?

I.—Episcopacy and Presbyterianism considered in the light of Scripture.

Episcopalians maintain that there are three orders in the Christian ministry, that is, Deacons, Presbyters or Elders, and Bishops. The duties of the Deacons are to preach and baptise; of the Presbyter to preach and administer both sacraments; and of the Bishop to govern, ordain, and confirm. That the names of the three orders mentioned are found in Scripture might appear to lend support to Episcopal claims were it not that bishop and elder are used interchangeably in the Scriptures. In the New Testament the word for "presbyter" or "elder" occurs seventy-one times. In a few instances it denotes age or social position, and in all the other cases it indicates official position or character. The word "episcopus" translated "bishop" occurs only five times in the New Testament; once it is applied to the Lord Jesus Himself and on all the other occasions it is applied to the elders in their character as overseers of the Church of Christ. Presbyter in the early Christian Church is synonymous with the officer of that name in the Jewish Commonwealth and in the Church, and was used in that sense among the Jewish Christians, while episcopus, meaning an overseer, was used for one occupying the same office among the Gentile

Christians. In the Epistle to Titus i. 5-9, the Apostle Paul, referring to the office-bearers who were to be ordained, referred to them, both as elders and bishops, showing clearly that his instructions to Titus did not refer to two different classes of office-bearers. The same holds true in his instructions to Timothy (I. Timothy iii. 1, 2). On the passage in Titus i. 5-9, Dr. King observes, "Here we have in one verse a requirement to ordain elders; in the next verse their requisite qualifications were to be demanded of them: 'For a bishop must be blameless.' It will be observed that the term *elder*, used at the commencement, is exchanged for the term *bishop* in the conclusion, while the same office-bearer is spoken of. An *elder* must have such and such qualifications. Why? Because 'a bishop must be blameless, as the steward of God.' Does not this identify the elder and the bishop? If not, identification is impossible. Were it said the Lord Mayor of London must devote himself to his duties, for the chief magistrate of such a city has great responsibilities, would not the language bear, that the Lord Mayor and the chief magistrate were the same office-bearer? Otherwise, the representation would be absurd; for why should the mayor devote himself to his duties because some other person had great responsibilities? Yet the mayor and the chief magistrate are not more identified in this comparison, than are the elder and the bishop in Paul's instructions to Titus. We never find bishop and presbyter discriminated in the Scriptures. Mention is made of apostles and elders, of bishops and deacons—never of bishops and elders."

Presbyters and bishops being used in the New Testament for one and the same class of office-bearers it would be necessary for Episcopalians, in order to establish their contention that Episcopacy has Scripture warrant, to show that Christ or His Apostles appointed bishops in the Church, having the power and authority, and performing the functions, which are supposed to belong to diocesan bishops. It is very clear that no such evidence can be brought forward, and, therefore, that their claim for the setting up of Prelacy has no foundation. The late Prof. Bannerman, New College, Edinburgh, after discussing the absence of any support for Episcopacy in the Scriptures, says, "Looking back upon the whole argument, we seem fairly justified in saying that there is no Scripture evidence whatsoever for the institution of an office of diocesan bishop, as separate from that of a Presbyter, in the New Testament. It is a most remarkable fact, and one pregnant with meaning, that we have no account in Scripture of the origin of such an office, or of the ordination of any man to it; and that the advocates of the Episcopalian system are compelled to seek for its first institution in the institution of the apostolic or evangelistic offices. We have seen that there is no evidence, but the reverse, for believing that in the recorded origin of the office of apostle or evangelist

we are at liberty to date the desiderated origin of the Prelatic office also. And further, we have seen that the use of the terms bishop and presbyter in the New Testament forbid the supposition that these offices had a separate institution or separate existence in the Church. Even were there no additional proof of the soundness of the Presbyterian theory of Church government as opposed to the Episcopalian, the evidence which has already emerged would be amply sufficient to establish it." *The Church of Christ*, vol. ii. 277.

By the foregoing we see that there is no Scripture warrant for the setting up of the Episcopalian form of Church government, and that, instead of being, what it claims to be, the only Scriptural government, it has its origin in the heart of sinful man, and that, instead of non-Episcopal clergy being "hands of rebels," that appellation belongs to the upholders of the Prelatical system, for if they cannot trace their origin in the Word of God they must be contrary to the institutions set up by Christ. This is very clearly brought out by the Rev. James Moir Porteous, of Wanlockhead, when he says, in commenting on Christ's commission to His disciples in Matthew xxviii. 19: "The power of administering His laws by instruction, ordinances, and government, as the platform of His Church was here conferred." Now, if there be superior and inferior orders of the ministry by the special appointment of Christ, why are no such distinctions here laid down? Were an earthly king to issue a commission for the appointment of officers in perpetuity, and for the discharge of specific duties, and were a portion of these officers in after ages to combine, by their own enactment, to invest themselves as their peculiar prerogative with some presidential authority, would not the other officers justly require the production of the original charter, that, by its wording, their claims might be either invalidated or confirmed? Where, then, is the mention in this charter of an order of prelates or diocesan bishops? On the contrary, this commission addresses itself to all equally, who, by the inner and outer calls of the Spirit and the bride, are sent forth with the message of salvation. Was this commission not given to ordinary pastors? As they are commissioned to preach, so they are commissioned to baptise; as they are authorised to baptise, so are they authorised to teach what is commanded—that is, by the Word and government to train the initiated disciples in obedience to the laws of the kingdom. No constitutional principle can be modified except by the party that ordained it. Now, as no fuller or more authoritative commission was issued by Christ, and as the Acts of the Apostles is a commentary upon this commission, and as in neither of these documents is there any trace of prelatical bishops, they must be accounted destitute of the authoritative commission of the King. "*The Government of the Kingdom of Christ*. Second edition, p. 248.

The late Mrs. MacIntyre, Edinburgh.

Mrs. MacIntyre was born in the Parish of Fearn, Ross-shire, in the year 1867. She was the eldest daughter of George Mackay and his wife, Jane Ross. About her early life we have not been able to glean much information but that she was brought up in a home where family worship was conducted morning and evening. This laudable custom was more prevalent in the Highlands of Scotland then than it is now, and Mrs. MacIntyre was one who held in high esteem the piety and Christian manners of her own generation. She belonged to a generation which at least saw the tail end of the season which followed the "Days of the Fathers in Ross-shire" and there were many outstanding Christians, men and women, in her own young days. This association with the godly played an important part in the formation of her character which was honest and upright.

In her early twenties she decided to take up nursing as a profession and began her training at Belvidere Hospital, Glasgow. At that time her brother, the late William Mackay, was studying for the ministry along with the late Mr. N. MacIntyre and Mr. D. Beaton. Those students followed the late Rev. D. MacFarlane and Rev. D. Macdonald when they left the Free Church, having protested against the Declaratory Act becoming part of the Church's constitution. Mrs. MacIntyre, or Miss Mackay as she then was, was a strong supporter of the action taken by those gracious and faithful men in the defence of the truth.

During 1893-94 she removed to Edinburgh and it was at that time she became a member in full communion. It is not known whose ministry she attended in Glasgow. In 1895 Mrs. MacIntyre went to Vatten, Skye, to keep house for her brother George, who was for some time schoolmaster there. It was while in Vatten she again met Mr. MacIntyre. She with her brother left Vatten about 1901 when he was appointed to Ardrross as schoolmaster, and remained with him until her marriage to Mr. MacIntyre in 1902 when she returned to Skye. At that time she and her husband, to the great pleasure of the congregation, took up residence in the Glendale manse.

From Glendale the MacIntyres removed to Stornoway. In both Glendale and Stornoway Mrs. MacIntyre was held in high esteem not only by her husband's congregation but by the whole community. She did what she could to help her husband cope with his many duties. Her main contribution in this respect was her constant endeavour to provide him with a happy home and relieve him of any domestic worry. This she could not have found easy, having regard to the limited income of the ministers of the Church at the time. She did, however, her best for those committed to her care; and her aim, which was to allow her husband devote his time and energy to the work of which he proved himself so worthy, was not in vain. After years of usefulness

in Stornoway Mr. MacIntyre removed to Edinburgh where all the four members of the family married and where Mr. and Mrs. MacIntyre ended their course.

In Edinburgh Mr. MacIntyre spent over twenty years of his ministry and during that time his wife proved a loyal helpmeet to him. For years she tenderly and lovingly nursed her husband though her own health was badly impaired. To only very few she divulged the fact that she was labouring under a physical disability for years. Her trouble eventually developed to a crisis and an operation had to be performed. From this operation she never properly recovered and last March she passed peacefully away to her everlasting rest. After Mr. MacIntyre's death she lived with her daughter, Mrs. Aiken, who lovingly nursed her to the end.

To the sons and daughters we extend our sincere sympathy in the loss they have sustained by the death of a gracious mother. We would recommend to them the example of godliness they saw under their parents' roof and pray that they be led to the Saviour, whom their parents served in the world.—*D. C.*

The late Murdo Campbell, Gairloch.

It was on 6th June, 1956, that this good man was taken from us, to enjoy, we believe, the eternal reward appointed for "good and faithful servants." He was not in very robust health for something like a year before his death. He was preparing to go to Shildaig, where the Sacrament of the Lord's Supper was to be dispensed the following Sabbath, but before that solemnity came round his noble soul had been translated to the place where the "inhabitant shall not say, I am sick," and what was mortal of him was laid with the dust of his kindreds. The end was somewhat sudden, though he had previous warnings of the approaching end. He was seven years over the allotted span, but concealed his years more than many.

Murdo was somewhat old before he made a public profession, and before the change from death to life came over him. He became a very useful church member in the congregation, and was always willing to do what he could in the way of conducting a meeting. For his usefulness in that way he is greatly missed in Opin, where he frequently opened the Book and made useful comments on the chapter he read. He was also an acceptable precentor, and was in demand in that capacity at Communion seasons. In speaking to the "question," on the Friday of Communions, he was short, but his matter was good, clearly stated, and well reasoned, and useful to edification.

He was unmarried and lived alone since the death of his widowed mother. He died in an neighbour's house, where he had been cared for

in every way, for at least six months, previous to his death. For this act of kindness we offer a word of thanks, in a public way, to this generous young man.—A. B.

Searmonan.

LEIS AN URR. TEARLACH C. MAC AN TOISICH, D.D.

(*Air a leantuinn bho t.d. 123.*)

II.—Bha so uile air a dheanamh, “chum gu’m bithead-mid air ar deanamh ’n ar fìreantachd Dhé annsan.” Air Dha-san a bhi gun aithne air peacadh, rinneadh E ’n a iobairt-pheacaidh air-son na peacaich a tha sinn ann; tha sinne, a tha neo-fhìreanta agus mì-dhiadhaidh, air ar deanamh Ann-san ’n ar fìreantachd Dhé.

Ch’n eil e air a ràdh gu’m bheil maitheanas air a thoirt dhuinn. Tha sin air a ghabhail a stigh ann, ach tha feum air tuilleadh. Cha’n eil ann am maitheanas peacaidh, ge mòr am beannachd e, ach saorsa bho bhinn-dìtidh lagh Dhé—a bhi cur saor a prìosan. Ach cha’n eil sin a fosgladh dorus neamh dhà. Cha’n urrain sin a bhi air a dheanamh ach tre fhìreantachd a bhi aige a tha a reir agartasan lagh Dhé.

’N uair a thig sinn gu bhi gabhail eclais air ceartas Dhé, toillteanas a pheacaidh, cho peacach ’s a tha sinn fein, chi agus fairichidh sinn gu’m bheil barrachd agus làn-mhaitheanas air-son na peacaidhean a chaidh seachad a dhìth a chum agus gu’n seilbhich sinn sìth agus slàinte. Fairichidh sinn gu’m feum sinn, ann an dòigh iongantach air chor-eiginn, agus sin ann an slighe gràs fìorghlan agus fìreantachd ghlòrmhor, seilbh fhaotainn ann an deadh-ghean Dhé, agus a bhi air ar gleidheadh bho bhi call deadh-ghean Dhé ’s an am ri teachd. Cha’n urrain sinn fhaicinn cia mar is urrain fìor shìth shuidhichte bhi aig neach as eughmais so. Is e so faireachadh (ged nach ann leis an aon tomhas de shoilleir-eachd agus de dhoimhne anns ’n a h-uile neach) neach aig am bheil ann am fìrinn a pheacaidhean air an dearbhadh air, air a thoirt gu bhi tuigsinn a dhaimh ri Dia agus r’a lagh naomh, mar pheacach, agus a tha air a thoirt gu bhi faicinn gu’m bheil feum aige air a leithid de bhunait dòchais dha anam ciontach agus a sheasas dearbhadh an latha mhòir. Far nach eil ach mothachadh air cionta thaobh peacaidhean àraidh a mhàin, gun fìor eolas air ceartas Dhé, faodaidh sinn a smuainteachadh gu’m maitheanas peacaidh gu leoir—maitheanas a tha ri fhaotainn tre’n aithreachs agus an creidimh a dh’oibrìcheas sinn fein. Ach ’n uair a nì’n lagh naomh greim air a pheacach, agus, a dh’fhoillsicheas se e fein dha ’n a ro-fairsinneachd, ann an sin chì e nach urrain maitheanas na sìth a bhi ann dhàsan mar a bi an lagh so air a thaobh, cha’n e mhàin a sgur a bhi ga dhìteadh, ach da-rìreadh air a thaobh.

'Nis tha glòir obair Chrìosd air a foillseachadh ann 'n a fhoghain-teachd gu bhi coinneachadh ri leithid so de staid, agus a bhi riarachadh na coguis a tha air a dùsgadh agus peacach a tha pheacaidhean air an dearbhadh air. Tha E bhi air a dheanamh 'n a iobairt pheacaidh air a chur fodh'r comhair ann am focal Dhé, cha'n ann a mhàin gu bhi cur crìoch air peacadh, na ga chur air falbh, agus a saoradh a shluaigh bho mhallachdan an lagha, a chùim a bhi gu h-uile agus gu sìorruidh a toirt air falbh an cionta, ga'n saoradh bho dhìteadh, agus ga'n deanamh a thaobh sin cho glan agus ged nach peacaicheadh iad riamh—ni's gile na'n sneachd; ach, tuilleadh, a gabhail beachd air man an gnìomh deireannach, agus a tha crùnadh gach gnìomh eile, ann an ùmhlachd do'n Athair tha E air labhairt air man "a bhi toirt a stigh fireantachd shìorruidh," na a bhi faotainn saorsa shìorruidh dha shluagh. "Tre ùmhlachd aoin duine a nithear mòran 'n am fìreanaibh." Tha mar sin obair Chrìosd ri bhi air beachdachadh oirre fodh dhà shealladh, 's e sin, a bhi riarachadh ceartas Dhé, agus a cosnadh beath mhaireannach; a riarachadh, gu sònraicht' mar a bha i 'n a h-obair ùmhlachd; ach co dhiubh bheachdaicheas sinn oirre mar a bhà i 'n h-obair ùmhlachd na 'n a h-obair fulungais, tha i neo-chrìochnach ann an luach do bhrìgh glòir a Phearsa. Agus 's ann mar so a tha e gu'm bheil i freagairt staid a pheacaich, a tha cur feum, cha'n e mhàin, air maitheanas air son a chuid a chair seachad, ach air seilbh chùinnteach ann an deadh-ghean Dhé, ann an dòigh tha aig an aon am bho ghràs bho fhìreantachd. Ann a bhi beachdachadh air fìrinnean mòr an t-soisgeil, ma tha sinn idir a cur feum air teasgasg an Spioraid naomh, tha sinn a cur feum air, air mhodh sònraicht; 'n uair a tha sinn a labhairt no a smuainteachadh air obair Chrìosd. 'S e 'n t-aobhar so, cho neo-iomlan agus a tha ar sealladh air glòir a Phearsa. 'S e ni mòr a th'ann do pheacach a tha air fheindhìteadh a bhi faicinn freagarachd fireantachd Chrìosd dha shuidheachadh, mar fhìreantachd Dhé.

A nis tha'n t-Abstol, an deigh dhà ìnnse dhuinn mu'n fhìreantachd so, a cur an ceill gu'm bheil i "do na h-uile." Gu h-iomlan air a foillseachadh ann 'n a ghlòir, tha i air a foillseachadh do 'n a h-uile gunèadar-dhealachadh air a dheanamh. Tha i saor, mar tha solue na gréine, na gaoth na'n spéuran. Agus tha i air a foillseachadh a chùim agus gu'n tìgeadh-mid gu bhi ann an seilbh oirre; na mar is fearr a dh'fhaodar a ràdh, tha Iosa Crìosd—Iehobhah fìreantachd pheacach—anns an t-soisgeul air a chumail a mach ann an òirdheirceas a Phearsa, ann an saobhreas iochd, ann an iomlanachd obair, agus 'n a ùllamhachd gu bhi 'n a fhìreantachd agus 'n a Shlànuighear dhuinn.

Ciod a tha air iarraidh oirne, a chùim gu'm bitheadh-mid air ar 'n atharrachadh bho staid dìtidh chùim staid anns am bitheadh-mid air gabhail rùinn, ach gu'n creideadh-mid ann an ainm Chrìosd; gu'n creideadh-mid fìrinn Dhé a thaobh ar staid fein, agus a thaobh

a Mhic, agus gu'n gabhadh-mid a stigh ughdarras agus a ghràs anns an àithne agus anns a ghairm gu bhi creidsinn, gu'n cuireadh-mid cùl ris gach dòchas ri trèair na ri gabhail ruinn ann an dòigh air bith eile, agus gu'n sleuchdadh-mid le ioghnadh agus le cràbhadh do fhìreantachd Dhé. Is e so creidimh : a tha air an aon laimh, an aghaidh oibribh—an aghaidh toillteanas, maitheas, na neart, a tha againne-ne; agus air an laimh eile, ni is e gabhail gu toileach ris na dh'ullaich gràs Dhé tre fhuil a Mhic fein. Ciod tuilleadh a ghabhadh a chur ris an t-soisgeul gu bhi ga dheanamh 'n a "dheadh squeul?" Ciod a bu fhreagarraiche dhà ar cor? A nis, 'n uair a thig aon, tre ghràs, gu bhi creidsinn ann an Criosd, tha e tighinn gu bhi "ann an Criosd." Tre chreidimh (nì tha 'na dhearbh nàdur 'n a ghràs aonaidh) tha'n t-aonadh iongantach sin air a dheanamh suas eadar an t-anam agus an Slànuighear, nì is e diomhaireachd a thà air a foillseachadh leis an Spiorad Naomh le iomadh samhladh. Cia cho dlùth agus a thà e, agus cia cho siorruidh luachmhor 's a thà na beannachdan a tha sruthadh bh'aithe.

Agus 's e 'n t-aonadh so, 'n a bhi ann an Criosd, am bonn air am bheil Dia leiligidh ris an anam a reir airidheachd an Urrais. Mar is e bhi anns a bhaile-dhion am bonn air an robh am fear-dòrtadh faladh a dhon a dhion agus fhasgadh air a thoirt dha, chum agus nach b'urraim dioghaltair na faladh a leantuinn an sin, ach gu'n robh còraichean a bhaile aige; mar sin tha chùis do'n pheacach a th'm an Criosd. Is e bhi ann an Criosd am bonn air am bheil e air deiligidh ris a reir na h-airidheachd neo-Chriochnach a tha ann an Criosd.

Is e gnìomh Dhé th'an so—a ghnìomh is miorbhuilich ann 'n a dheiligidh ri chreutairean, Cha'n e obair anns an taobh a stigh tha'n so; cha'n e Dia 'n Spiorad faomh a th'an so, a deanamh a pehacaich, le gràs athnuadhachaidh, fireanta ann an eridhe 's ann an nàdur. Is a Dia an t-Athair, mar am Breitheamh, a meas fireantachd do 'n a pheacach chreidmheach, fireantachd aion eile, gu bhi seasamh air a shon. Agus air bhi do'n Neach sin eile 'n a Phearsa Dhiadhaidh, tha'n creidmheach air a "dheanamh 'n a fhìreantachd Dhé." 'S e Iehobhah Iosa fhìreantachd-san. Mar a bha Criosd air a dheanamh 'n a iobairt-peacaidh, le peacadh a bhi air a mheas Dha, mar sin tha esan, ann fein neo-fhìreanta, air a dheanamh fìreanta le fìreantachd an Urrais a bhi air a meas dah. Agus dìreach mar a bha Criosd aid Dha bhi air a dheanamh 'n a iobairt-peacaidh, air a dheanamh 'n a mhallachadh, le fulung peanas an lagha mar gu'n do thoill se e, mar tha'm peacach creidmheach, 'n uair a tha e air a dheanamh 'n a fhìreantachd Dhé, air a shaoradh bho bhìnn-ditidh an lagha, agus còir fireanta air a bheatha mhaireannach air a bhuileachadh air, ni a tha gabhait a stigh ann gach ni a tha feumail gus a dheanamh freagarach air son neamh, agus a bhi seilbh-

eachadh Dhé tre'n t-siorruidheachd. Tha maitheanas air a thoirt dha, air a ghabhail a stigh do dheadh-ghean Dhé, agus air uchd-mhacachd a stigh do tehaghlach Dhé; the e faotainn an Spioraid Naoimh mar Fhear-treaoireachaidh, agus a Chomfhurtain, agus an cuspair a tha ga naomhachadh, agus tha e faotainn eòir ann an uile gheallaidhean a choicheangail shiorruidh, agus gach aon dhiubh gu bhi air an coimhlionadh dhà aig an am is fearr, agus a reir fheum. Is leis na h-uile ni. Air dha bhi air a dheanamh 'n a fhìreantachd Dhé, faodaidh e amhare air an lagh naomh anns an aodan, agus, am feadh a tha e cuimhneachadh le nàire a pheacaidhean, faodaidh e gàirdeachas a dheanamh ann an dòchas reite iomlan agus fhìreatna. Air a dheanamh 'n a fhìreantachd Dhé, thà esan, an duine peacach, neo-airidh air a shuilean a thogail suas gu heamh, air a cheadachadh a bhi tighinn dlùih do'n Tì Naomh le urram agus earbsa leinibh, agus "Athair" a ràdh ris. Air a dheanamh 'n a fhìreantachd Dhé, faodaidh e dòchas a ghlacadh gu'm bi ùrnuighean agus a sheirbhis (a dh'aindeoin a theaidhan gearr agus a thruaillidheachdan) air gabhail riuthe le Dia, agus gu'n naomhaich Spiorad Chrìosd e gu h-iomlan. Air a dheanamh 'n a fhìreantachd Dhé, faodaidh e dhol a stigh do'n ghleann dorcha gun eagal, agus seasamh air beul-thaobh na rìgh-chathair mhòr, gheal, gun eagal, agus a dhol a stigh do neamh gu h-iorasal, ach gidheadh gu muinghineach, gu àite a ghabhail ni's dlùithe do'n rìgh-chathair 'n a na h-ainglean naomh, agus amhare air adhart ri siorruidheachd do bheannachdan, agus a bhi air a chumail bho chomas tuiteam.

Agus cha'n fheum gnìomh so Dhé bhi air ath-dheanamh. Thà e air a dheanamh aon uair agus gu bràth, mar an obair bho'm bheil e fàs, na air an bheil e air a bhonntachadh. Tha peacadh air a chur air falbh, agus tha'm peacach creidmheach cho iomlan ann an staid gabhail ris le Dia agus a bhitheas e nn n neamh. 'S e fìrinn chìnnteach a tha'n so, agus uime sin, air dhuinn a bhi faicinn ciod e bhunait a thà air a leagadh ann air son cleachdadh creidimh agus aoibhneas, cha leig sinn a leas ioghnadh a bhi oirne ged a bhitheadh an t-aoibhneas sin a faotainn cleachdadh. Ni-headh, bu chòr dhuinn suil a bhi againn ris, 'n uair a bhitheadh e air a thoirt do neach a bhi gabhail a stigh glòir fhìreantachd Dhé, agus dòigh Dhé ann a bhi gabhail ri peacaich ann 'n a Mhae gràdhach.

Notes and Comments.

A Clarification.

We are obliged to a friend for referring us to an expression which appears in the story "An Incident in a Prison," which appeared in the July issue of the magazine. The statement is: "Bergier dwelt chiefly on the love of Christ on emptying Himself of His inherent glory for our sakes." The words "emptying Himself of His inherent glory"

are no doubt intended to be a simplified form or brief exposition of the words appearing in Philippians ii, 7, viz., "But made himself of no reputation." These words are frequently re-stated or explained by saying that Christ "emptied Himself." But the point queried is: did He empty Himself of His "inherent glory"? He, the Son of God, equal in power and glory with the Father and the Holy Ghost, did not in any sense, manner or measure *divert* Himself of His essential glory and perfections as God when He appeared in the world. But as the following useful and explanatory term explains—Christ, while in the world, "*veiled*" His divine, inherent glory to a *great extent*, from the eyes and experience of men. He, in point of fact, did reveal His divine glory but in a *limited* degree after all, even when He raised Lazarus from the dead. He came to suffer, to die, in human nature, and in His Person as the Lord Jesus Christ, for the redemption of His people from sin. And in order to do this, "He took upon Him the form of a servant, and was made in the likeness of men" (Phil. ii. 7), yet He was still the Son of God possessed of all the glory of Deity.

Capital Punishment in United States for Drug Pedlars.

On the 9th July last, the United States House of Representatives voted unanimously to allow juries to impose the death sentence on drug pedlars who sell or give heroin to children under 18 years. It was also reported from Washington that the legislation would increase all present penalties for narcotics' law violations. In cases involving sale or gift of heroin to minors, the Bill would allow sentences ranging from a minimum of ten years' imprisonment and a fine of 10,000 dollars to death.

The death penalty in such cases may or may not be justifiable in the light of the Word of God, but we are not prepared to enter into that subject at present. But what we would like to emphasise is the very serious view the U.S.A. Government and politicians have taken of the drug menace and the dastardly activities of those who would ruin the souls, minds and bodies, even of the young, in order to make money from this diabolical traffic. But there is another aspect of this drug question we would like to refer to in a cautious and careful manner—and it is that drugs seem to be taken more freely and with less care in our own country than formerly. We are quite aware of the fact that we possess no medical knowledge to write technically on this subject. But we do know that certain drugs prescribed in the *bona fide* manner by our honourable medical practitioners can be injurious where patients do not exercise that care and restraint which they ought to impose upon themselves. It is easy to advise those with varying degrees of ill-health, and recurrent ailments, to refrain as much as possible from drugs which give powerful and speedy, yet maybe but temporary relief. It is not so easy to suggest an alternative. Nevertheless in certain cases the drug can become a worse menace than the ailment, where the

ailment is not of a deadly nature. Professing Christians especially, we think, having due respect to our competent and careful medical advisers, should be expected to exercise wisdom and restraint in the use of certain types of drugs.

The House of Lords Reject the Bill to Abolish Death Penalty.

On Tuesday, 10th July, the House of Lords, after a full debate on the Bill to abolish the death penalty, sent up from the House of Commons, rejected the Bill emphatically by 238 votes to 95. The Bill will now have to go back to the House of Commons, and undergo further procedure. What will ultimately become of it is now not so certain. It is to be hoped that it will never be established upon the Statute Book. It is asserted by many competent to speak, that public opinion in this country is not in favour of the Bill. One would think by the speeches of Church of England bishops that they had the people behind them in favouring abolition of the death penalty. We do not believe they have anything more than a small minority of their people behind them. They probably thought to make a display of modern Christian charity, in their speeches in the House of Lords, without regard to Scripture or justice. Murders and acts of violence continue. The death penalty is required.

A Murderer Professes His Faith in Christ Jesus.

We have received a perusal of the newspaper *The Vancouver Province*, of 22nd May, 1956, wherein there appears a lengthy account of the case of a young 24-year-old miner, Robert Graham, who committed murder, and who professed to be saved a few weeks before he was hanged on the gallows at Oakalla Prison Farm, British Columbia. He made a declaration in writing shortly before he left the world, and the following are among his statements:—

“Having lived a godless life all my life up to a few short weeks ago, I have found the Lord Jesus as my personal Saviour. . . . The Lord took me into His merciful hands. . . . I am grateful to the Lord that in this trouble I have been brought to the light as it is in Jesus Christ. . . . In less than two hours I will leave this life. I wish to state that I have no fear, for I know I will be with the Lord. . . . As we read in John v. 11: ‘God hath given us eternal life, and this life is in His Son’ . . . I am very sorry for the sins of the past, particularly the act that brought me to this hour. I deeply regret the heart-break and sorrow I have caused others, and I trust and pray that bitterness will not keep them away from my Saviour. I am writing this because I have no other way of letting people know of the joy, peace and satisfaction I have found in my Saviour. I sincerely hope that many people reading this will come to love the Saviour as I do.”

It appears that the Lord exercised His sovereign and saving mercy, through Christ Jesus, towards this great sinner. The thief on the

Cross, a godless and ignorant sinner, was enlightened in the knowledge of the suffering Jesus, as he came to the threshold of Eternity. Truly, the conversion of some more conspicuously than others, reveals the sovereignty and graciousness of God in the salvation of vile and guilty sinners.

Church Bazaars Condemned by English Clergyman.

The Methodist Conference at Leeds on the 9th July last was addressed by the Rev. John L. Wynne of Wolverhampton. He declared, that beetle drives, jumble sales, bazaars, sales of work, and pantomimes were ruining the spiritual life of the Church. People, he said, had come to think of these things as being the work of the Church. He further said, "My experience is that all over our connection, these things are leading Methodism into spiritual eclipse. God has raised us up for the saving of souls, not the raising of money." This is a voice in the wilderness indeed, as practically every Church to-day allows at least sales of work to be carried on for the raising of Church funds. We know of no Church in Scotland which condemns Church bazaars and sales of work, but the Free Presbyterian Church of Scotland.

This Methodist minister, far removed from the so-called austerity and severity of Scottish Presbyterianism, has seen for himself in England and in his denomination, the worldly, baneful, undesirable, and unscriptural atmosphere and effects of these activities in the Church. It is common knowledge that even in connection with the organising and holding of sales of work (one of the evils brought into the Church by worldly persons), there is a deal of unnecessary labour and work, and talk, gossip and jealousies. As for the holding of pantomimes (one of the greater evils) by and in supposed Christian Churches, this has taken place more than once even in the North of Scotland. The darkness is great in the minds of thousands of so-called Christians to-day in England and Scotland. Multitudes will not tolerate their Christianity to include a separation from the world, and the exclusion of worldly practices from the Church. But the Word of God exposes them as such as profess to know God, but in works deny Him.

Egypt and the Suez Canal.

The Suez Canal was first proposed by a Frenchman, in 1852, and a company was formed, the money being mostly subscribed in France. The Canal was opened in 1869, and has been a great and inestimable boon to the shipping of all nations. In 1875, Britain obtained an interest in the Canal also, by the purchase of shares. Now Egypt has brought in a law to nationalise the Suez Canal Company as from 26th July last. Britain protested against this action in conjunction with France. But without repeating all the facts in the case, well-known to readers, we would note what has been stated elsewhere, that Egypt's word cannot now be trusted. She has repudiated the concession of 1869 to the Suez Canal Company and a treaty with Britain as recently as

1954, which guaranteed freedom of navigation through the Canal to ships of all nations in peace and war. As is recognised, in many matters, what is true of an individual is true of a nation. And when a man wittingly breaks his word and promise to his neighbour, he is untruthful, dishonest and not to be trusted by others. This is true of Egypt as a nation regarding her conduct in connection with the Canal.

Of course, the ruler and people of Egypt in the days of Moses have their true to type offspring in Colonel Nasser and the Egyptians to-day. Pharaoh was conspicuous for breaking his word. Yet the Lord reigneth in all these events; and we as a nation, with others, are obviously being chastised for our own particular national sins by such occurrences in the providence of God.

Church Notes.

Communions.

January—Fifth Sabbath, Inverness. *February*—First Sabbath, Dingwall; third, Stornoway; fourth, North Uist. *March*—First Sabbath, Ullapool; second, Ness and Portree; third, Finsbay; fourth, Kinlochbervie and North Tolsta. *April*—First Sabbath, London, Portnalong, Achmore and Stoer; second, Fort William; third, Greenock; fourth, Glasgow; and fifth, Wick. *May*—First Sabbath, Kames and Oban; second, Scourie and Broadford; third, Edinburgh. *June*—First Sabbath, Tarbert, Applecross, Coigach; second, Shieldaig; third, Lochcarron, Glendale, Helmsdale, Dornoch and Uig; fourth, Inverness and Gairloch. *July*—First Sabbath, Lairg, Raasay and Beaul; second, Staffin, Tomatin and Tain; third, Halkirk, Rogart, Flashadder and Daviot; fourth, Bracadale, North Uist and Plockton; fifth, Achmore and Thurso. *August*—First Sabbath, Dingwall and Vancouver (Canada); second, Portree and Stratherrick; third, Bonar, Finsbay and Laide; fourth, Vatten and Stornoway. *September*—First Sabbath, Ullapool and Breaslete; second, Strathy; third, Tarbert and Stoer. *October*—First Sabbath, Tolsta and Lochcarron; second, Gairloch and Ness; third, Applecross; fourth, Greenock, Lochinver and Wick. *November*—First Sabbath, Oban and Raasay; second, Glasgow and Halkirk; third, Edinburgh, Dornoch and Uig. *December*—First Sabbath, London.

Synod Proceedings and Deputies' African Report.

These have been printed together as intimated in last issue of magazine. The price per copy is 2/6d., and postage 3d. extra per copy. To be had from Mr. J. Grant, 4 Millburn Road, Inverness.

Notices of Standing Collections.

The Editor will be pleased to publish in the magazine the annual notices which are sent out to congregations for the Standing Collections of the Church. Those in charge of such notices might send a copy

to the Editor through Mr. J. Grant as soon as they are printed. Readers outwith congregations at home, and friends abroad, would then be reminded of the needs of each Standing Collection.

Jewish and Foreign Mission Fund Collection.*

This Collection is to be taken by book from house to house in August, and in the past the people of our Church have responded liberally, manifesting their lively interest in our Mission in Southern Rhodesia. By the time this notice is read to our congregations, it is probable that the Report of the Synod's Deputies will be in the hands of most of our people, putting them in possession of a mass of interesting facts which give a sober, but illuminating view of matters connected with the Mission Field. From the religious point of view it can be clearly seen that, in that distant land, there is an open door for the Free Presbyterian Church of Scotland, and many who are faithful to its testimony; that there are not a few tokens for good, and many among the Africans who bear evidences that they are mature Christians, while the extent of our educational activities may be grasped by the fact that there is a total of 3,395 pupils in the various schools within the Mission, all getting sound religious instruction which, in many cases, the Holy Spirit has blessed. From a financial point of view all this work, apart from Government Grants, is dependent on the contributions of the Church at home and donations given from time to time by private individuals. We have had to refuse invitations to enlarge our sphere of labour, and even had to curtail some of our activities, through lack of funds and teachers. We leave these facts with our loyal people in the full assurance that they will contribute as liberally as the Lord will lay to their hand, and carry the Mission and its work upon their spirits at the Throne of Grace, remembering that it is written, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

JOHN COLQUHOUN, *Convener*.

August, 1956.

Acknowledgement of Donations.

Mr. J. Grant, 4 Millburn Road, Inverness, General Treasurer, acknowledges with grateful thanks the following:—

Sustentation Fund.—Miss I. C., Drimnin, Oban, £5; Friend, Ross-shire, £2.

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Jewish and Foreign Missions.—Mr. J. Van Stee, Grand Rapids, £5; Collection at Aultguish Camp, Garve, £1 12/-; A Friend, Edinburgh, £2; Mrs. I. M., Myrtle Cottage, Glenmoriston, £1; Mr. W. B., 36 Lamond

* This Notice is, as usual, read to congregations, but may be of interest to friends not resident in any congregational area.—*Editor*.

View, Stenhousemuir, £1; Miss I. C., Drimnin, Oban, £5; Mr. J. M., 13 Elgol, Skye, 12/-.

Mission Transport Fund.—Vatten Congregation, £25 2/6; Glendale Congregation, £26 13/-; Raasay Congregation, £6 10/6; Ontario Friends, £10; Miss J. M., 10 Faolin, Gairloch, £5; A Friend, Glasgow, £10; Anon., Ayrshire, £10; Anon., Lairg postmark, £7; A Friend, Tomatin, £5; An F.P., Glasgow postmark, £5; Mrs. J. G. and Miss H. M., 31 Lindsay Ave., Inverness, £5; Anon., Farr postmark, Inverness, £10; R. M. McL., Gualin, Lairg, £5; A. B., Fort William, £2; Two Friends, Broadford, Skye, £2; Mrs. Smith of Stornoway, Golspie, £3 10/-; A. and C. C., Fort William, per Mr. A. Colquhoun, £2; An Interested Friend, Oban, £2; Mr. N. S., George Street, Dunoon, £2; Mrs. C. M., Larriehmore, Birnam, £2; Two Friends, Portree, £2; A Friend, Ross-shire, £1; Miss N. Forbes, Wick, per Rev. R. R. Sinclair, £1; Anon., per Rev. R. R. Sinclair, £2; "A. C. M." £1; A New Zealand Friend, £2; K. M., Foindle, £2; Mr. E. M., 1 Carrigrieh, Harris, £2; A Mite, Gairloch postmark, £1; "Ex-lorry Driver," Edinburgh, £1; Miss C. M., Nurses' Home, Salisbury Road, Edinburgh, £3 10/-; Mr. J. McL., Muir-of-Ord, £1.

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